

2. May that INDRA ever be propitiated by us who is the invoked of many, mighty and chief, especially honoured by sacrifices, and to whom, as to a conveyance, we are attached for (the attainment of) great strength.

3. All praises contributing to his exaltation proceed to INDRA, whom no acts, no words can harm, since hundreds and thousands of adorers glorify him who is entitled to praise, and so afford him gratification.

4. The mixed *Soma-jūice* has been prepared for INDRA, (to be offered) on the day (of sacrifice), with reverence-like adoration,¹ when praises, together with offerings, yield him increase, as when witter (revives) a man in desert a waste.

5. To this INDRA has this earnest eulogy been addressed by the devout, in order that the all-pervading INDRA may be our defender and exalter in the great conflict with (our) foes.

(XXXV.)

The deity and mette as before ; the *Rishi* is

NAUA.

Vaxga vir. 1. When may our prayers (be with thee) in thy

i *Divyarcfieva mdsd* is explained *dioase sautye ahanl arckana-sddhanena stotrcneva mdnena*, with respect, like praise, the in-strument of worship on the day for the libation : the scholiast cites in illustration a *mantra* beginning *Vritragkna*, slayer of *Vritra*, &c. but he also proposes another explanation, *dim dyotake, archeva arkah surya ha, mdsd-mdsas chandramah sa iva*, which, with the following word, *mimikshu*, explained *vr/sA-tyudahndm sektd*, the sprinkler of rain-waters, is applied to *In-dra,yalndro varttate, th&tlndra* who is the shedder of rain, like the sun and the moon in heaven: this is scarcely more satisfactory than the interpretation first given, although that is not very explicit